

4798

TRIVENI

Editor

K. RAMAKOTISWARA RAO



ISSUED MONTHLY

JUNE, 1949

Publisher

S. VISWANATHAN

FOURTEEN SINGANNA NAICK STREET MADRAS

Vol. XX. No. 11

One Rupee

EDITORIAL OFFICE: KRISHNA PATRIKA BUILDINGS, MASULIPATAM

USEFUL BOOKS FOR SCHOOL LIBRARIES

ASPECTS OF SCIENCE

By Sir C. V. RAMAN, N.L.F.R.S.

The world knows Sir C. V. Raman as one of the greatest living scientists, one of the half-a-dozen frontrank physicists, a Nobel Prize winner and an Honorary Doctor of Science of a dozen Universities in the world. Few know that he is one of the most fluent speakers in the English language.

Rightly in the tradition of the great scientists of the world Sir C. V. Raman appears here as an exponent of various aspects of science in a lucid and readable form. To the students and laymen alike these Radio talks of Sir C. V. Raman will open new fields of marvellous beauty in the things of nature around us. Rs. 2/4

FOREVER INDIA

By G. VENKATACHALAM

In "Forever India", Mr. Venkatachalam takes his readers on an enchanting pilgrimage from the Himalaya to Kanyakumari, giving them fascinating glimpses of most of the imperishable monuments of ancient India. In this aesthetic adventure through the worldfamous sites of Mohenjo Daro, Taksashila, Kashi, Sanchi, Ajanta, Ellora, Konarak, Nalanda, Gaya, Kanchi, Madura and Kanyakumari, the reader is introduced not only to the architectural and sculptural masterpieces to be seen there but is made to sense, however temporarily, the eternal spirit that broods over this ancient land. Rs. 8/4

INDIAN CAVALCADE

By Dr. BHABANI BHATTACHARYA

"Indian Cavalcade" is Indian history in the form of tales. From Vikramaditya to Vivekananda, from Ujjain to Amritsar, is a long and fascinating story of India's trials and triumphs through a period of twenty centuries; and the author has narrated this long history in a masterly manner. Both adults and young will greatly enjoy reading it. No chapter is too long: and no story is too dull. Written in simple English and with due respect to facts of history, his book is a good substitute for many of the so-called text-books on history. Rs. 6/12

Published by

NALANDA PUBLICATIONS

*"DANNUR", Sir Pheroshaw Mehta Road, Fort
BOMBAY*

Copies can also be had of

S. VISWANATHAN
Publisher, 'Triveni'

Mr. Ramakotiswara Rau is on holiday. "The Triple Stream"—editorial notes for the current month will appear re-inforced in Triveni for July.

Deputy Editor.

HIND KITABS

LATEST BOOKS OF GENERAL INTEREST

- GLIMPSES OF GANDHIJI by the Hon. Shri R. R. Diwakar,
Minister of State for Information & Broadcasting, With a
Foreword by Sardar Vallabhbhai Patel. Bound in cloth with
a jacket in two colours .. Rs. 3-0
- WOMEN FAMILY AND SOCIALISM by Prof. D. Y. Deshpande
.. Re. 1-8
- SWARAJ FOR THE MASSES by J. C. Kumarappa
Cr. 8vo. pp. 104, with a cover in three colours. .. Re. 1-12
- MOHANMALA—A Gandhian Rosary being a thought for each
day of the year, gleaned from the writings and speeches of
Mahatma Gandhi, by R. K. Prabhu. Bound in cloth .. Rs. 3-0
- INTRODUCING THE FLAG—FOR OUR BOYS AND GIRLS by
G. P. Rajaratnam. With illustrations and a cover in three
colours. .. As. 12

Please ask for our complete list to pick and choose.

HIND KITABS LIMITED

HORNBY ROAD, BOMBAY.

BOOKS

of every description! for every mind!! Educational! or General!!

They are always obtainable at

THE PRESIDENCY BOOK SUPPLIES

"THE BOOK CENTRE"

MADRAS-5

SHOW ROOM : 8-c, Pycroft's Road, opp. Victoria Hostel, Triplicane

HEAD OFFICE : 269-71, Triplicane High Road, Next to Post Office

WHETHER, A STUDENT OR A GENERAL READER,

LIBRARIES, PUBLIC OR EDUCATIONAL,

LEAVE YOUR "BOOKS" PROBLEM TO US.

Just Send your list of requirements and your order will be complied with promptly,
or just drop a card with your address and the subject you are interested in;
We shall add your name to our mailing list and send you our Periodical Circulars.



Books not available at the time of order will be procured and supplied at our earliest.
Full particulars as to Title, Author and Publishers will ensure a Prompt & Correct
Supply.

THE PRESIDENCY BOOK SUPPLIES * THE BOOK CENTRE * MADRAS 5.

PATRUDU'S
BALASANJEEVINI (REGD.)
CURES LIVER & SPLEEN DISORDERS



Dr. PILLA PAPIAH PATRUDU & BROR.
19, SOUTH MADA ST., MYLAPORE, MADRAS 4.
Phone : 84254.

Kumbakonam Branch :
7, Sarangapani Koil
East St.

Trichinopoly Branch :
15, Pugalai Pillai St.
Teppakulam P.O.

CHINTANAI
THE TAMIL MONTHLY OF THOUGHT
14, Singanna Naick Street
MADRAS-1.

WHAT LEADING JOURNALS THINK.....

CHINTANAI has for its aim the stirring of the reader thought on diverse subjects literary and cultural with the help of contributions by prominent writers of the day.—*The Hindu*

CHINTANAI is the 'Modern Review' of Tamilnad.—*Dhinamani*
CHINTANAI is the journal of knowledge.—*Virakesari*,
Colombo

THERE IS NO DOUBT THAT THIS
'GNANA RATHA' WILL PROVE A GREAT JOURNAL.
—*BHARAT DEVI*

YEARLY SUBSCRIPTION RS. 6/- Only.

COTTON YARNS

OF ALL DESCRIPTIONS

for

POWER-LOOM, HANDLOOM or HOSIERY

MADURA MILLS CO., LTD.,

(Madura, Tuticorin and Ambasamudram)

HAVE ESTABLISHED A REPUTATION
- FOR UNRIVALLED QUALITY -

Specialities :

SINGLE YARN, DOUBLE YARN
CONE YARN, CHEESE YARN
ETC., ETC.,

5,00,000
SPINDLES

COUNTS
UP TO 80s

Managers :

A. & F. HARVEY LTD.
MADURA.

LIST OF PUBLICATIONS

INTERMEDIATE

	Rs. A.
Physics	
A Text-Book of Intermediate Physics by Prof. J. P. Manikkam, P. E. Subramania Iyer and Dr. S. Ramachandra Rau, 2 Vols. each ..	4 0
Classified Examples in Physics by Prof. M. Narayanamurti M.A. and Prof. K. G. Krishnan, M.A. ..	2 0
Intermediate Practical Physics by Prof. M. Narayanamurti and K. Ranganayaki ..	2 8
Physical Constants and Mathematical Tables by T. N. Seshadri ..	0 12
Chemistry	
A Text-Book of Intermediate Chemistry by Prof. P. Bhaskara Panikkar, Prof. P. Ramanand Rau, and S. Lakshminarasimhan, containing Inorganic and Organic Chemistry in one volume ..	5 0
Organic Chemistry alone by the same authors ..	1 4
Chemical Calculations by Sarma and Panikkar ..	1 0
Practical Inorganic Chemistry by Prof. M. V. Sitaraman and V. Gopalakrishniah ..	1 12
Graded Problems in Intermediate Chemistry by P. S. Lakshminarayan ..	0 12
Zoology	
A Text-Book of Intermediate Zoology by Prof. M. Ekambaranatha Aiyar ..	5 0
A Text-Book of Practical Zoology for the Intermediate by Prof. M. Ekambaranatha Aiyar and G. Venkataraman ..	2 0
Intermediate Zoology (Questions and Answers) by T. N. Ananthakrishnan ..	1 8
Physiology	
A Text-Book of Intermediate Physiology by M. Ekambaranatha Aiyar ..	4 0
Botany	
A Text-Book of Intermediate Botany by Prof. R. V. Narayanaswami Aiyar ..	7 8
A Text-Book of Practical Botany for the Intermediate by Prof. R. V. Narayanaswami Aiyar and G. K. Ramachandran ..	1 8
History	
A Manual of Roman History by Prof. T. K. Venkataraman ..	3 8
Logic	
Fundamentals of Logic by Dr. T. M. P. Mahadevan ..	4 0
English	
Principles of English Composition by the Father C. Leigh, S.J., and Prof. K. Chinnaswami Aiyar ..	2 4
Exercises in English Composition selected by P. Mahadevan ..	0 12
	B.A., B.Sc.
Physics	
Subsidiary Physics by Prof. V. Somasundara Aiyar, Prof. M. Narayanamurti and S. R. Govindarajan 2 Vols. each ..	5 0
A Manual of Practical Physics for B.Sc. students by S. Venkataraman ..	7 8
Chemistry	
Beginner's Qualitative Analysis by P. S. Lakshminarayan ..	2 8
Subsidiary Chemistry, Vol. I—Physical Chemistry by S. Lakshminarasimhan, Loyola College and K. Subramaniam ..	2 4
Mathematics	
Subsidiary Mathematics by K. S. Anantanarayana Aiyar, and K. Subramania Aiyar, containing Algebra and Trigonometry ..	3 0
Algebra alone Re 1-; Trigonometry alone ..	2 0
Zoology	
Outlines of Zoology by M. Ekambaranatha Aiyar ..	9 0

S. VISWANATHAN, B.A.

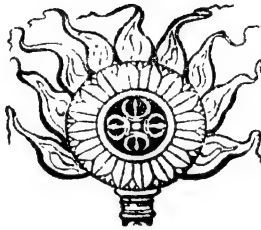
14, Singanna Naick St.

G.T. Madras,

TRIVENI

Editor

K. RAMAKOTISWARA RAU



ISSUED MONTHLY
JUNE, 1949

Publisher

S. VISWANATHAN

FOURTEEN SINGANNA NAICK STREET MADRAS

TRIVENI

Journal of Indian Renaissance

Triveni is devoted to Art, Literature, and History. Its main function is to interpret the Indian Renaissance in its manifold aspects. All movements that make for Idealism in India as well as elsewhere receive particular attention in these columns.

Manuscripts submitted for publication should be typewritten on one side of the paper only, with wide margin, and should be addressed to, **The Editor, Krishna Patrika' Buildings, Masulipatam**, and each must be accompanied by a stamped addressed envelope, if copies are not retained by the writer and return is expected.

All advertisement and business communications should be sent to, **The Publisher, 14, Singanna Naick Street, Madras 1.**

Subscription Rates (including postage). Inland, Rs 9 per annum, for 12 Numbers, Foreign, £1 or \$5. Single Numbers: Inland, Re. 1; Foreign, 2 Shillings or 50 Cents.

Editor

K RAMAKOTISWARA RAU, B.A., B.L.

Deputy Editor

MANJERI S. ISVARAN

Associated Editors

K SAMPATHGIRI RAO, M.A.

A. SRINIVASA RAGHAVAN, M.A.

Advisory Board

C. JINARAJADASA, M.A. (Cantab.)

DR. PATTABHI SITARAMAYYA

DR S RADHAKRISHNAN

K T. SHAH, M.A., BAR-AT-LAW

K. SAVITRI AMMAL

M S. CHELAPATI, M.A., B.L.

Publisher

S. VISWANATHAN

VOLUME XX

JUNE, 1949

NUMBER 11

CONTENTS

	PAGE
ETHICS AND POLITICS. THE MODERN CONCEPT	N. Raghunathan 553
THE FIRST CASE (A Story)	Munimamkyam Narasimha Rao 557
SISTER NIVEDITA	Najoo Bilimoria 566
FALSTAFF AND THE SONNETS	K. Viswanatham, M.A. 569
THE SECULAR STATE AND MATHAS AND TEMPLES	T. G. Aravamuthan, M.A., B.L. 574
THE SISTERS (One Act Play)	K. Gopalkrishna Rao 586
INTERNATIONAL AFFAIRS	Prof. M. Venkatarangaiya, M.A. 596
FELÔ DE SE (Poem)	Mukunda 600
NATURE IN BHAGAVADGITA	Dr. P. Nagaraja Rao, M.A., D.Litt. 601

ETHICS AND POLITICS: THE MODERN CONCEPT

By N. Raghunathan

At no time in recorded history was society more preoccupied with ethical questions than it is to-day. But it is equally safe to say that at no time was it less mindful of ethics in practice. Its preoccupation with ethics is of the same order as was the preoccupation of Milton's Satan with the Omnipotence that had deposed him; only the roles happen to be reversed in this case. We have in the atom bomb the apotheosis of brute force. But those who let it fall on Hiroshima—the policy-makers of Britain and America—were firmly convinced, so they declared, that it was necessary in order to end the war and thus prevent the prolongation of human suffering. But this official attitude was a sort of protective integument which covered a variety of conflicting mental reactions and emotions. Thus, those who prided themselves on their realism argued that if the Allies had not been the first to drop the bomb the Germans might have done the same, and in that case righteousness would have gone under. The mothers of America put it more crudely when they declared that if the bomb had not been used perhaps half a million more of their sons would have had to be sacrificed. They would never countenance that, when the war could be stopped by a few hundred thousand Japs being blown up; in any case there were too many of them. But in America as elsewhere there are men with a tender conscience, and it was stated the other day that a body of these were banding themselves to collect subscriptions for rebuilding Hiroshima and Nagasaki as far as possible, particularly the churches and schools, in order to bring the surviving Japs the consolations of religion and incidentally expiate their own guilt for the extermination in a split second of two fair and flourishing communities.

That is typical of the way the debate goes on on the entire moral front. On the one hand there are the fifty odd nations who compose the United Nations feverishly ranging themselves on one side or other for the third war, the inevitability of which everybody seems to take for granted. The war-time conscription of the most powerful intellects in the world of science in the cause of perfecting more and more formidable engines of destruction has now been placed on a permanent footing by the common if tacit consent of all nations which have the ambition and the resources to enter this competition. On the other side of the medal, you find the scientists themselves alternately wringing their hands in despair at the perversity of the Governments and the stupidity of the public, and sturdily declaring that they would oppose secrecy in regard to the bomb and other like missiles and at the same time educate the public to a realisation of the fact that civilisation stands on the brink of the abyss. Meanwhile the educationists, the

phically new and that humanity, if it wishes to survive, must come to some understanding about it. But like rabbits running round and round in a hutch they are for the most part unable to escape from the accustomed grooves of thought. We seem landed in an impasse all right.

But the cloud is not without a silver lining. The concept of One World is seeping slowly into the consciousness of humanity, still largely unorganised and distracted as it is. After all, the idea as an active aspiration has been before mankind for more than a generation now. Two shattering wars in this period may seem to have made mincemeat of the basic assumptions underlying this concept. The marvel is, however, not that Woodrow Wilson's League foundered, but that the United Nations Organisation came to be substituted in its stead. Just as the Sanctions clause proved the Achilles heel of the League Covenant, the Big Power veto may prove the undoing of the U.N.O. But even if that happens, it seems to me that like Robert Bruce we shall go on trying again and again till we establish something that will wear well and serve its purpose. This is not, let me say, wholly a question of faith. The will to survive is our most prominent characteristic as a species; and it may be expected to be most active when the danger is greatest. After all, the rule of law within settled communities, which we now take for granted, must have seemed in the infancy of mankind equally chimerical as an ideal.

It is in this context that the practice of active non-violence associated with the name of Mahatma Gandhi naturally comes to mind when one casts about for what may be described as the modern concept of the proper place of ethics in politics. Non-violence is, of course, nothing new. It is at least as old as the Buddha, if not older. But non-violent resistance as a political technique or a substitute for war, though it has been tried on a small scale and with a certain degree of success in one or two instances, as for instance by the Finns against the Russians in the first decade of the century, has in Gandhiji's hands become, for the first time, the instrument of emancipation of a great nation. And its success was in some measure due to the fact that it insisted on personal discipline and self-denial on the part of privates as well as captains in the non-violent army. That it triumphed sooner than had at one time appeared possible was no doubt due to other causes. Some may explain this on the assumption that the heart had gone out of the old Imperialism. Others may prefer to think, not that the leopard had changed its spots, but that the world set-up had so radically altered that the old type of exploitation was no longer possible. Yet others might point to the fact that other countries, for example Burma, had also got independence, though they do not swear by non-violence. But all that does not invalidate the finding that the idea of creative non-violence propagated by the Mahatma has, like the great movements associated in the past with religious geniuses, liberated a power for

ETHICS AND POLITICS : THE MODERN CONCEPT

and which is ethical in character and which may yet leaven the world's thinking to some purpose.

If, nevertheless, ethics must still be regarded as being on the defensive in the contemporary world that can only be set down to the fact that it is none too sure of itself. If politics may be regarded as a part by which man organises himself in communities to pursue the good life, it can fulfil its function only if it continually keeps a blue-print before it of a commonly accepted conception of the good life, in other words, of a common ethic. In primitive societies, customary morality supplied this need. Each community had its own system of obligations and taboos; and men's faith in them was rarely disturbed, because they rarely happened upon a view of life basically different from their own. The gradual emancipation of the individual from the grip of the society in which, like Michael Angelo's Adam, he is half-embedded, and the changes introduced by technological advancement combined to disturb his old tribal convictions. But, as the hunger for attitude, for some guide to conduct is deeply implanted in the race, the moral evolution of society has been in the main the result of man's unrelenting attempts to establish equilibrium between his animal nature and his moral aspiration.

But it would be fanciful to see here as in other manifestations of the life-process an ascending spiral of progress. It may be more fittingly noted, in some of the stages at least, to the kind of bargain that man has let himself in for at the fair. Thus, in the morning time of the Middle Ages, when politics had not thrown up even the City state, we had not yet a fairly highly developed system of ethics but a metaphysic to support it—crude or even fanciful as this last was in many of its manifestations. But in post-Renaissance Europe the emergence of the modern State was made possible by political philosophy ostentatiously going hand in hand with ethics. Religion, especially in its institutional form, survived; but it became the fashion to speak of it more and more as the private concern of the individual. Thus the capitalist class that came out of the Industrial Revolution regarded itself as profoundly religious; but that did not prevent it from grinding the face of the poor. The later Victorians lost their religion, thanks largely to Darwin; but they were profoundly concerned with ethical questions and in course of time came to persuade themselves that what mattered was not so much the things that could not be proved but a blameless life devoted to the attainment of an uplift. But, for their successors the props were removed from under them by the anthropologists and psychologists who combined to show that all morals were relative. The wheel had come full circle. The people came to hold with Hegel that the rational is the real, that whatever is is right.

A way out of the impasse can only be found by courageously asserting the existence of positive, fundamental values and positing a need for a metaphysic. It is an anthropologist, Dr. R. R. Marett, who is quoted by Aldous Huxley as saying, "Real progress is progress